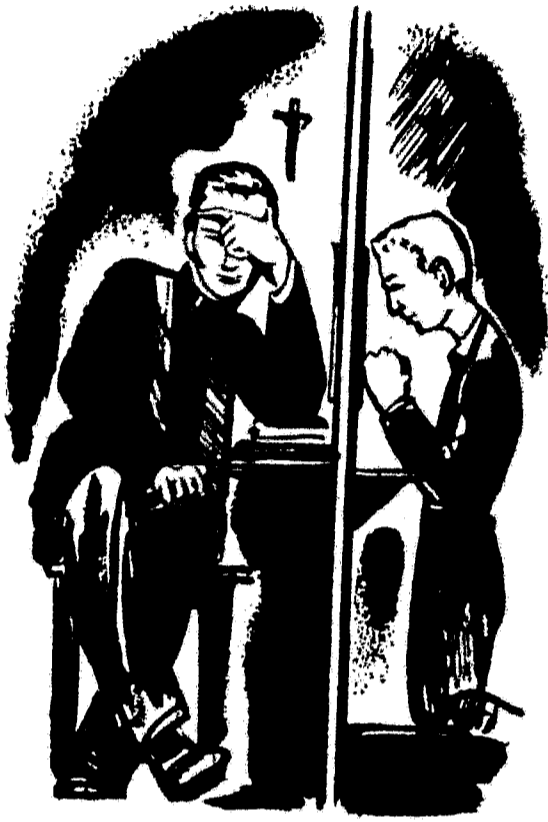
NOTES ON THE SACRAMENT OF PENANCE

Jesus is the primordial sacrament. He is the primordial sign. His contemporaries in Palestine saw a man with the features of a Jew and the skills of a carpenter. They could not see with their eyes that he was truly God present among them. Only with the new seeing of faith could a person recognize him as God. Many did not realize that he was a sign: they saw only a man. Some said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"

To his contemporaries in Palestine Jesus was present through the visible sign of his humanity. Today Jesus is present to men through the signs of the Church: words, water, oil, bread and wine, people. Only through faith does a person realize the active presence of Christ in these signs. It is possible to say, "Isn't this just bread and wine. How can anyone say it is the living bread from heaven."

Christ acts through the signs of the Church, principally through the seven signs or sacraments. This is where Christ wishes to meet man. A person through the sacramental encounter with Christ is taken up into the saving act of Christ. Christ joins the person to his passage from death to life. He shares his own existence with a human person who believes. Christ shares his own attitudes, his way of relating to other persons, through the sacramental encounter.

One of the important signs through which Christ meets man is the sacrament of penance. Christ is present to share his way of being turned away from Satan and his way of being turned toward his Father. Christ is completely free from sickness and death, he completely enjoys life. He shares this victory and this joy in the sacrament of penance. Penance is
(continued on the next page)

THE 8:30 MASS
in Sacred Heart Church

next Sunday

BECOMES AN 8:15 MASS

for the convenience

of the Juniors

and their parents.

The entire center section

of the church

will be reserved.

the sacrament of forgiveness and health.

The penitent and priest together make the sign of penance. The penitent's part is to express sorrow for his sins, confess them, and express his determination to make up for them. These acts make up one part of the sign of penance in much the same way as water makes up one part of the sign of baptism. Without these acts of the penitent there is no sacrament. The priest's part is to express the words of forgiveness. The one sign of penance is made by the acts of penitent and priest.

The Council wants Catholics to become more aware of the signs of their meeting with Christ. For this reason, the words of forgiveness spoken by the priest may now be said in English. You should make your act of contrition before you enter the confessional. Then after you confess your sins, listen to the words of forgiveness which the priest is saying to you. With faith, you realize that it is Christ himself who hears you, and forgives you, in the sacrament of penance.

- from The Chaplain's Bulletin
St. Vincent College

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CONFESSIONS DURING SUNDAY MASS

Once a year, at least, it becomes necessary to bring up the abuse of confession during Sunday Mass. The practice is merely permitted, never encouraged, and it should be solely for the convenience of those few who find it practically impossible to receive the sacrament of penance at any other time.

Most parishes, as you will learn later if you have not already done so, never permit confessions during Sunday Mass. Why? Because it interferes with proper assistance at the Holy Sacrifice of the Mass, and it is certainly not in keeping with the new emphasis on active participation in the liturgy.

Sometimes -- in some places -- necessity allows no alternative. Mass time is the only opportunity that some individuals can manage this obligation: the person whose means of livelihood demands that he work during regular times for confession; persons who live a long distance from the church, as in rural parishes or in small town parishes which embrace large areas. None of these conditions exist here on the campus, and yet we have confessions during Sunday Masses on the chance that it might be gravely inconvenient for some to get to confession at another time. But this grave inconvenience should not exist for many, with confessions in the hall chapels morning and night and in Sacred Heart before and during each weekday Mass and for two hours on Saturday evening.

If without good reason you habitually go to confession during a

Sunday morning Mass, you are abusing a privilege and developing a bad habit which will not be catered to in your home parish. Incidentally, no one should go to confession during the Consecration of the Mass. Exclusive preoccupation with confession might divert sufficient attention from the Mass to make fulfillment of the Sunday obligation impossible.

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THE UPDATED CHURCH

Con

Latin's gone
Peace is too
Singin', and shoutin'
From every pew.

Altar's turned round
Priest is too
Commentator's yellin'
Page twenty-two.

Communion rail's goin'
Stand up straight
Kneelin' suddenly
Went outtta date.

Processions are formin'
In every aisle
Salvation's organized
Single file.

Rosary's out
Psalms are in
Hardly every hear
A word against sin.

Listen to the Lector
Hear how he reads
Please stop rattlin'
Them rosary beads.

Padre's looking puzzled
Doesn't know his part
Used to know the whole deal
In Latin= by heart.

I hope all changes
Are just about done
That they don't drop Bingo
Before I've won.

- Anonymous

Pro

Latin's gone,
Ignorance too.
Worship's a pleasure
Fore more than the few.

Altar's turned round
Priest is too.
Commentator's guidance
Makes easy what to do.

Communion rail's goin'
Stand up straight.
Now even position
Shows the rising we wait.

Processions are formin'
In every aisle.
Like Mary and Joseph
We approach God's House with
a smile.

Rosary's out.
Only in a crowd.
Now God's own prayer book
We gladly pray aloud.

Listen to the lector,
Hear how he reads,
God's holy Word
Our starving souls feeds.

Padre's looking puzzled,
Must not be prepared:
Used to dash in and mumble,
Now he must be heard.

I hope future changes
Will do as these did:
Makes me more a Catholic
Than playing Bingo like a kid.

- Fr. Florian J. Gall

You can easily spot a backward Catholic -- if he mispronounces ecumenism, he's not with it. And the "in" words these days are "honesty" and "phenomenology".....

--Dan Herr in The Critic

For Freshmen Only.....

COWARDICE BY ANY OTHER NAME

It seems a very easy job to pick out a coward. He's the Marine who refused to scramble up the shores of Iwo Jima, he's the soldier who froze stiff when his LST hit the Normandy beach on D-day, or the man from the Titanic who forced his way into an over-crowded lifeboat. But aren't there much more subtle and disguised forms of cowardice?

What about the fellow who refuses to come to grips with his own personal problems? The student who is forever telling himself: "I'll grow out of it in time"; "When I graduate things will change"; "Once the pressure of study is removed, my difficulties will clear up"; "When I get married and have some serious responsibility I'll really shape-up"; "College is supposed to be kind of a carefree blast -- I've got a life time to get serious."

All these "reasons" you give yourself succeed in doing one thing: they throw the focus of attention off the core of your difficulties which is self. The mere passage of time has yet to unravel a problem. Difficulties are not resolved by a change of circumstances or environment. There is no magical solvent outside yourself which dissolves personal difficulties on contact. You are a human being and your Creator wants you to approach problems in a human way. Just as you can't expect to be freed from the law of gravity neither have you a right to over-ride the laws of human development and expect miracles. And one of the prime laws of human development is: I must become personally involved in the solution of my difficulties.

There is no other way. Some time, some place, you must face yourself head-on. Coming to grips with self doesn't become any easier by putting it off. The longer you try to convince yourself that the solution lies outside yourself the more you retard your real growth. If you have problems with drinking, intellectual or spiritual laziness, lying, impurity, or cheating, you are just playing tricks on yourself as long as you haven't the courage to get personally involved in their solution.

Who can say who are the real cowards in this life? Does cowardice become any less ugly because it is more disguised?

-- Father Baker, C.S.C.

P.S. Are you working on the solution or are you part of the problem?

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IN YOUR CHARITY please pray for the following: Deceased -- Neil C. Hurley, Jr., '32; Dale Fallon, '52; Paul J. Craden, '24; father of Leroy F. Bazany, '54, and of James L., '59. Ill: M.C. Kirchner, '29.